Origins of Religious Factions

Adopting Positive Characteristics
Leads to Peace of Mind

Origins of Religious Factions

ShaykhPod Books

Published by ShaykhPod Books, 2025

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First edition. February 23, 2025.

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Acknowledgements

All praises are for Allah, the Exalted, Lord of the worlds, who has given us the inspiration, opportunity and strength to complete this volume. Blessings and peace be upon the Holy Prophet Muhammad whose path has been chosen by Allah, the Exalted, for the salvation of mankind.

We would like to express our deepest appreciation to the entire ShaykhPod family, especially our little star, Yusuf, whose continued support and advice has inspired the development of ShaykhPod Books. And a special thanks to our brother, Hasan, whose dedicated support has elevated ShaykhPod to new and exciting heights which seemed impossible at one stage.

We pray that Allah, the Exalted, completes His favour on us and accepts each letter of this book in His august court and allows it to testify on our behalf on the Last Day.

All praise to Allah, the Exalted, Lord of the worlds and endless blessings and peace by upon the Holy Prophet Muhammad, on his blessed Household and Companions, may Allah be pleased with them all.

Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following short book discusses the Origins of Religious Factions. This discussion is based on Chapter 2 Al Baqarah, Verses 213-214 of the Holy Quran:

“Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path. Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.”

Implementing the lessons discussed will aid one to Adopt Positive Characteristics. Adopting Positive Characteristics Leads to Peace of Mind and Body.

Origins of Religious Factions

Chapter 2 – Al Baqarah, Verses 213-214

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ
بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا
جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ
وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢١٣﴾

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ
وَٱلضَّرَّآءُ وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ
﴿٢١٤﴾

“Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their]

messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near."

Allah, the Exalted, explains that the overall message of Islam was not something new. In fact, it was an ancient message which had been delivered many times throughout history with the aim of providing humanity with a perfect code of conduct so that they could achieve unity, justice, peace of mind and success in both worlds. Chapter 2 Al Baqarah, verse 213:

"*Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed…"*

Unity, justice, peace of mind and success in both worlds cannot be achieved without a divine code of conduct. This is because the knowledge of people in order to obtain these things is too limited and as they have no knowledge of future events they cannot accurately predict the consequences of the code of conduct they design on an individual or the entire society. For example, even to this day mankind have not obtained all the knowledge connected to the human mind and body, then how can they advise a code of conduct which will achieve a balance mental and physical state which leads to peace of mind? The only One who can provide this perfect code of conduct which is designed for the nature of humans, something which is timeless, is the One who created humans and knows all things about them and everything else, namely, Allah, the Exalted. This is a reality which has been proven throughout history. Most of history is full of societies which ignored divine teachings and it is clear how those societies never obtained peace of mind and justice, even if they advanced technologically. Whereas, the few societies in history which implemented divine teachings correctly did achieve justice, unity and peace of mind. In

respect to justice and unity within society, a code of conduct created by people will always be bias and favor one group of people over another, such as favoring the rich over everyone else. In addition, the future consequences of creating and implementing man-made laws within society are unknown due to the short sightedness of people, even if predictions can be made about the effects of new laws on society. The only One who can grant an unbiased code of conduct whereby every law is guaranteed to benefit the wider society, even if this is not obvious to them, is Allah, the Exalted.

Chapter 2 Al Baqarah, verse 213:

"…*And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves…"*

Whenever people chose to pursue their worldly desires, such as gaining wealth and leadership, they intentionally differed, challenged and ignored divine teachings. This lead to disunity and hindered the rest of society from acting on the correct divine teachings, as each jealous scholar intentionally misinterpreted divine teachings in order to create their own faction, so that they could obtain leadership. A muslim must avoid this attitude as it leads to Hell. This has been warned in a Hadith found in Sunan Ibn Majah, number 253. Chapter 23 Al Mu'minun, verses 52-53:

“And indeed this, your religion, is one religion, and I am your Lord, so fear Me. But they [i.e., the people] divided their religion among them into portions [i.e., sects] - each faction, in what it has, rejoicing.”

The previous nations created a hierarchy system within religion so that they could obtain leadership and wealth. They behaved as gatekeepers between Allah, the Exalted, and the general population and made it clear that they could only achieve the closeness of Allah, the Exalted, through blindly following and pleasing them. The muslim nation also behaved in this manner when they were commanded not to fall into disunity and to instead sincerely learn and act on Islamic teachings which would have kept them united. Chapter 3 Alee Imran, verse 105:

“And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.”

As indicated in the main verse, the Holy Prophets, peace be upon them, where guides who showed the correct path which leads to the closeness of Allah, the Exalted, in both worlds. They did not act like gatekeepers who demanded people to please them in order to achieve the closeness of Allah, the Exalted. A muslim must strive to find teachers which have this attitude in order to learn and act on Islamic teachings.

A muslim must avoid the types of scholars that promote their own factions and encourage people to join them and blindly follow their code of conduct. Instead, a muslim must strive to learn and act on the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they use the blessings they have been granted correctly and adopt the right mindset which leads to unity within society. Chapter 2 Al Baqarah, verse 213:

“…And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission…”

But this guidance is only reserved for those who avoid blindly following others and instead strive to learn and act on Islamic teachings with an open mind. Chapter 2 Al Baqarah, verse 213:

“…And Allāh guides whom He wills to a straight path.”

And chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Chapter 2 Al Baqarah, verse 213:

"…*And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves…"*

Jealousy which leads to disunity can be avoided when people, especially scholars and leaders of society, adopt sincerity to Allah, the Exalted. This means, they strive to use the blessings they have been granted, such as social influence and leadership, in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings. This will ensure peace, justice and unity spreads within society. And this is the only way they will obtain peace of mind and success in both worlds. But if they misuse the blessings they have been granted, then anything they obtain will only become a source of stress, misery and trouble for them in both worlds, as they cannot escape the power of Allah, the Exalted, and facing the consequences of their choices. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A jealous person must remember that their attitude is directly challenging the decision of Allah, the Exalted, as He alone decides the distribution of worldly blessings to people. The jealous person therefore believes Allah, the Exalted, made a mistake in granting a particular blessing to someone else instead of granting it to them. This is why jealousy is a major sin. A muslim must instead concentrate on using whatever blessings they have been granted in ways pleasing to Allah, the Exalted, knowing that whatever blessings they have been granted is best for them and whatever other people have been granted is best for them. This will protect them from the evil consequences of jealousy, such as mental stress and punishment in both worlds.

Chapter 2 Al Baqarah, verse 213:

“…And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path.”

After the truth was made apparent to every generation through the sending of Holy Prophets, peace be upon them, and divine scripture, the people split into two groups. When this occurred, friction and conflict between them was inevitable therefore, Allah, the Exalted, encourages muslims to remain firm during this conflict, as it is an ancient old battle between faith and disbelief which inevitably occurs in every generation. Chapter 2 Al Baqarah, verse 214:

“*Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?...”*

Unlike many other religions, Islam does not pretend that its followers will be granted Paradise on Earth and Paradise in the hereafter. Instead, it makes it clear that accepting faith comes with tests, as these tests are the only way to make evident who genuinely possesses faith and who does not. Just like tests are used within universities to determine which students genuinely possess the knowledge needed to graduate and which students do not. Even though Allah, the Exalted, already knows who is a genuine believer, yet He does not judge people based on His infinite knowledge, He instead judges people based on their intention and actions. Therefore, tests

are required to make a person's intention and actions manifest. Chapter 3 Alee Imran, verse 179:

"Allāh would not leave the believers in that [state] you are in [presently] until He separates the evil from the good…"

And chapter 2 Al Baqarah, verse 214:

"*Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you?..."*

In addition, without tests, the purpose of life in this world is not fulfilled. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

Tests allow one to experience both aspects of life: times of ease and times of difficulty. The test is whether one shows gratitude in times of ease and

patience in times of difficulty or not. Gratitude involves sincerely using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It includes adopting a good intention to please Allah, the Exalted, as acting for the sake of people will not be rewarded by Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Gratitude also includes speaking good words or remaining silent. Patience involves avoiding complaining with one's speech or actions and maintaining one's sincere obedience to Allah, the Exalted, knowing He chooses what is best. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As mentioned earlier, Allah, the Exalted, makes it clear that facing tests is not unique to the muslims and is something that every person in every generation faced. Chapter 2 Al Baqarah, verse 214:

"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?"…"

Understanding this reality makes facing tests in this world easier, as the entire mankind is subjected to tests in some form. A muslim must therefore avoid a self-centered and self-absorbed attitude whereby they behave as if they are the only one going through difficulties. One must look into history, as well as current times, in order to appreciate all people, especially those closer to Allah, the Exalted, faced difficulties, and in most cases, faced more severe difficulties than them. This will aid one in remaining patient and encourage them to show gratitude to Allah, the Exalted, for not testing them with greater difficulties. In addition, a person must remember that Allah, the Exalted, does not test people beyond their capacity, so there is no excuse in failing to show patience. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

As tests in life are destined they cannot be avoided by anyone. Chapter 57 Al Hadid, verses 22-23:

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy. In order that you not despair over what has eluded you and not exult [in pride] over what He has given you…”

Therefore, a person can either show impatience during times of difficulty and lose an uncountable reward or they can experience the difficulty with

patience and obtain an uncountable reward. Either way, they will face the unavoidable difficulty so it makes sense to obtain an uncountable reward with it. Chapter 39 Az Zumar, verse 10:

“…the patient will be given their reward without account [i.e., limit]."

Furthermore, Allah, the Exalted, makes it clear to all people that His aid and support is always close, especially to those who strive to adopt patience and gratitude. Chapter 2 Al Baqarah, verse 214:

“…until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.”

But it is important to note that the help and support of Allah, the Exalted, is always according to His infinite wisdom and knowledge. Therefore, His aid comes at the best time and in the best way for those involved, even if this is not apparent to them. This divine aid in most cases does not come in the way a person expects, as their knowledge of what is best for them is extremely limited. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Sadly, many muslims fail to understand this reality and often criticize destiny and the lack of support from Allah, the Exalted, when help does not come to them according to their wishes. Understanding and accepting this reality is a test in itself which muslims must pass if they desire to maintain patience and gratitude to Allah, the Exalted, so that they achieve peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

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